000 Lolo family, one should not attempt a strict demarcation of the several economic processes.

No matter how simple the society is, its economic structure is always based on the division of labor. [61] In other words, each individual in a social group has a special task to perform. Even in a fishing and hunting community, a division of labor between the male and female is very common. The man goes out hunting while the woman stays home to cook or to pick fruit in the neighborhood. In an agricultural and pastoral society, the division of labor between male and female is not as strictly defined as in the hunting and fishing community. Sometimes, as among the Pueblo Indians, the male takes the entire responsibility of agricultural labor; sometimes, as among the African Bathonga, the female assumes this responsibility. Among the Ifugao of the Philippines, the male is in charge of cultivation and harvest while the female does the weeding and gardening. In agricultural affairs 462 Lolo men and women cooperate in every way and work shoulder to shoulder in the field. But in some work there is still a division of labor. For example, magic and praying for rain are performed by men, with the pi-mu as leader, whereas cooking and carrying water are women's jobs, which the men take over only on special occasions. Other activities indirectly related to economic life, such as fighting, robbing, stealing, and so forth, belong to the men's province.

463 Besides the division of labor by sex, there is also in the 564 Lolo community a division of labor by class. Originally it had no direct bearing on economic life, that is, Lolo society was not divided into classes because of the differences in economic life or in occupation. The fact that the black Lolo nobles possess large tracts of land and ruling power while the white Lolo slaves are confined to menial work is actually the result of class distinction.

463 Cultivation, whether of corn in dry lands or of rice in 564 wet fields, is the sole responsibility of the white Lolo. The black Lolo never participate in any farm work. On the other 233 hand, although animal husbandry is also the duty of the white Lolo, the black Lolo often do it themselves. During the visit of the inspection team to Huang-mao Kang, we met a black Lolo, A-cho Shih-chio, tending a flock of 20 to 30 sheep with a white Lolo slave. Shih-chio was the benefactor of our interpreter, Wang Chü-sung. After an introduction, he accompanied us for several days, during which we strolled, talked, and laughed together, and became well acquainted. So I have had a chance to observe Shih-chio's life as a shepherd and to learn that the

463 564 233 black Lolo tend sheep themselves and do not consider animal husbandry a mean job as farming is. Furthermore, every year during the shearing season, the black Lolo usually participate in the work; they especially take the leading part in the "wool fair" at Huang-mao Kang.

174 564 The fact that the Lolo look down upon farming gives the author the impression that animal husbandry was originally the main economic activity of the black Lolo and that the Lolo were formerly a pastoral people. It was only after the conquest of the white Lolo and the capture of the Han-Chinese as slaves that the black Lolo started farming by forcing the conquered people to cultivate the land. Most of the white Lolo were originally Han-Chinese [62] who, having lived in the Lolo territory for many years, forgot their Han-Chinese ancestry and considered themselves as Lolo. This point will be discussed in detail in the subsequent chapter, "Classes." Here it suffices to mention briefly that the difference in the Lolo attitude towards grazing and farming may be attributed to the differences in the former economic life of the black and white Lolo, or in the relationship of the conqueror and conquered.

241 564 [162] Agriculture, however, is the most popular enterprise in the Lolo area today. Although the black Lolo do not cultivate the land themselves, the white Lolo, who constitute 80 to 90 per cent of the total population, are all engaged in farming. Provisions for both black and white Lolo depend upon the produce from the fields. In other words, agriculture is the main economic stay of the Lolo who have, however, a special system of their own in agricultural activity.

423 564 In Lolo villages, all arable land is the property of the black Lolo. Due to the many divisions and branches within the clan, to the new economic units formed by the grown-up children at the time of their marriage, and to the inheritance of land by male heirs after the death of their father or grandfather, each black Lolo family has its own plot of land. In other words, the right of land ownership is geared to the family unit. This, however, applies only to the arable land for agricultural production and is quite different from the outlying village land, which has no clear-cut boundaries. The 423 621 village district includes the dwellings, the land or field encircling each house, the outer grazing land, and even the forests, mountain streams, and rivers. Actually only the house and the field constitute the land owned by each family, while the outlying pasture and forest are the common property of the entire village. Everybody has the right to use them, including all outside people who are not clan enemies. Different

231 The Lolo do not
[262] drink milk but eat beef. The killing of an ox is considered a big occasion.

[564] Horses are the monopoly of the black Lolo, but are not driven in herds. The black Lolo use them for riding and hunting or for sports and racing. [66] The horse is the most precious animal, and its meat is not eaten.

Oxen, horses, pigs, and sheep, which are the most important domestic animals of the Lolo, constitute a part of their property with considerable economic value. Except for
262 the horse, the meat of oxen, sheep, and pigs can all be used for food. The daily meal of the Lolo is ordinarily limited to grains and vegetables. As to meat they have a different method of distribution. During the several festivals each year, such
262 as the wool fair, the New Year, and the farewell party to the
574 Buddha, they have to kill animals for sacrifice, after which members of the family gather to share in the sacrificial meat. On occasions such as weddings and funerals, they also divide the meat as a gift and eat and drink together. In cases of sickness, exorcising, drought, and praying for rain, they use magic to stabilize the disturbed emotions of the people, while at the same time they kill animals as sacrifices and gather together the clan members for a big feast. From the practical point of view, this kind of festival and entertainment is a traditional social device to give the people an opportunity to have an equal share of meat.

224 The economic life of the Lolo is basically agricultural and pastoral. Hunting, however, is also practiced. Groups of young Lolo would sometimes roam the wild mountains and forests to hunt tigers, leopards, and deer. Before the expedi-
[197 tion they would consult the diviner on its result. The food
262] from the animals they have captured is enjoyed together.

In industry, the building of a new house is considered
342 a major event. First, the builder assembles his clan members and neighbors and in their presence selects a date for building. Then, as an expression of united effort and mutual help, they all work together to build the mud wall, the wooden frames, the roof, and finally the walled fortress. Crafts,
463 such as the making of capes, ornaments, furniture, agricultural tools, wooden utensils, bamboo baskets, etc., are usually done by one or two persons. Only enough products are made to meet local household needs.

438 House, farm, and other immobile property are handed down as a family inheritance from father to son. They are not traded as commodities on the market. On the other hand, cattle, agricultural products, clothing and ornaments, furniture,

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

settled each of these wives in a separate home within the same great compound and sheltered by the same strong walls, and arranged that her son should spend his time a month in each establishment. This plan has answered fairly well, and the three wives have managed to live in moderate peace. The first wife has had no son, but the second wife has three. She has been the favourite and most powerful wife.

At the invitation of Mr Long I went to stay at his place, with the idea of making an attempt to cross over the river. On the way to Mr Long's we stayed the night once or twice in the homes of Nosu landlords, who live south of the Yangtse, and so got an insight into the home life of these people. At every one of these homes we were treated most hospitably, a sheep being killed for us on each occasion. A very short time after the sheep was killed we were all sitting around the table devouring it. Years ago I used to wonder at the records in Genesis about guests waiting while animals were killed and prepared for the next meal. I no longer wonder at this most ordinary occurrence. In more ways than one, the Westerner who lives on the hills of West China finds himself in the days of Abraham. Once the hospitable feast began with an extraordinary dish, much prized by these Nosu. The liver, stomach, heart, etc., of the sheep are minced up very finely, and are highly seasoned with pepper, chillies, onions, salt and other condiments. This dish is usually quite raw, and each guest eats with a single porcupine quill. It sounds a bit awkward, but in reality one soon gets to use the single quill quite dexterously. I have eaten many better dishes than raw sheep. The Nosu are, however, very partial to this dish, and give it to their guests as a luxury.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

584 and offered to perform for the amusement of Ah-yee and his household. The whole establishment turned out into the yard, and among them the young girl. She entered as heartily into the fun as any of the others. After the players had gone away Ah-yee discovered that in the band was the young Earth Eye who wanted his daughter. The enterprising young fellow had bribed the strollers to let him be one of their band temporarily, and on their consenting had led them to his would-be father-in-law's home. He enjoyed the adventure very much, and saw all that he wished to see. The father of the girl was wild at what he termed the great insult, and said that if he had found it out in time he would have given the suitor a sound thrashing. I wonder whether the girl repented at not having dressed in her very best on the occasion of the clandestine visit of her lover. Later the enterprising young fellow came to a terrible end, and the girl he wanted was given as second wife to his uncle, a man old enough to be her father.

[463] While I was staying with Ah-yee I noticed that he had a 292 tailor at work making a number of garments. One of these 751 garments was of red flannel and had a number of Nosu words worked on the front. Ah-yee told me that these were a charm which would protect the wearer of the garment whenever he was in a fight or in great trouble. He gave me one such garment later on. I have had no need to test the protective qualities of this magic garment, and am afraid the donor did not believe the yarn he told me about the wonderful red jacket.

791 These great Earth Eyes are frequently the prey of wizards 842 and necromancers. Lo-chee, in spite of his seven wives, had no son. A necromancer was consulted and he gave it as his verdict that the castle was built in the wrong position, so interfering with the hidden influences of the soil. In